

# LITURGICAL TIME BOMBS



## IN VATICAN II

MICHAEL DAVIES

THE DESTRUCTION OF  
CATHOLIC FAITH THROUGH CHANGES  
IN CATHOLIC WORSHIP

# LITURGICAL TIME BOMBS IN VATICAN II

In this book Michael Davies shows how Fr Annibale Bugnini—before being removed from his position by Pope Paul VI under suspicion of being a Freemason—was able to “reform” the Catholic



Archbishop Bugnini  
Chief architect of the  
New Mass

Mass into the constantly evolving liturgy from which the Church has been suffering since 1969. Quoting Bishops and Cardinals, as well as liberal “experts” and Protestant observers, the author goes into the ambiguities or “time bombs” which were built into the Second Vatican Council’s document on the liturgy by a few revolutionaries in order to be exploited later—and which have been detonating ever since in liturgical abuses, both unauthorized and authorized. Michael Davies concludes with statistics showing that the liturgical reforms have borne bitter fruit in a massive loss of Catholic faith and practice in the Western

World. He urges a return to the Traditional Latin Mass, which has always produced great fruit in vocations, large Catholic families and saints.

“I am convinced that the crisis in the Church that we are experiencing is to a large extent due to the disintegration of the liturgy.”

—Joseph Cardinal Ratzinger, 1997. (See page 37)

“It would be false to identify this liturgical renewal with the reform of rites decided on by Vatican II. This reform goes back much further and goes forward far beyond the conciliar prescriptions. The liturgy is a permanent workshop.”

—Father Joseph Gelineau, 1977.

(See page 46)

\$ 12.00



57455 0312  
Liturgical Time Bombs in Vatican II  
(Michael Davies) - Paperback

# TAN

U.S. \$12.00



# LITURGICAL **TIME BOMBS** IN VATICAN II

The Destruction of Catholic Faith  
Through Changes in Catholic Worship



Archbishop Annibale Bugnini, chief architect of the New Rite of Mass which was composed after Vatican Council II (1962-1965) and imposed upon the Church in 1969.

In 1975 Pope Paul VI took action to remove Archbishop Bugnini from his powerful position as Secretary of the Congregation for Divine Worship; the Holy Father dissolved the Congregation and assigned the Archbishop to Iran. (See p. 16.) Evidence shows that the Pope did this because he believed Archbishop Bugnini to be a Freemason. (See pp. 16-18.) Archbishop Bugnini died in Teheran in 1982.

Archbishop Bugnini described the liturgical reform as "a major conquest of the Catholic Church." (See pp. 58-59.) The New Rite of Mass (*Novus Ordo Missae*) which was the centerpiece of that reform continues to be celebrated in almost every Catholic church (of the Roman Rite) in the entire world.

# LITURGICAL **TIME BOMBS** IN VATICAN II

**The Destruction of Catholic Faith  
Through Changes in Catholic Worship**

Michael Davies

TAN BOOKS AND PUBLISHERS, INC.  
Rockford, Illinois 61105



Copyright © 2003 by TAN Books and Publishers, Inc. This book is expanded from sections of the author's earlier works entitled *Pope John's Council* and *Pope Paul's New Mass*—Volumes II and III of his trilogy entitled *Liturgical Revolution*.

ISBN: 078-0-89555-773-5

Cover illustration: Nuns holding arms of incense at the altar during the consecration of the new Cathedral of Our Lady of the Angels in Los Angeles, California by Cardinal Mahoney on September 2, 2002. *Los Angeles Times* photo by Beatrice De Goo. Photo used by arrangement with Tribune Media Services International.

The cover photo illustrates the disintegration of the Catholic liturgy which has taken place as a result of the liturgical reforms—both unauthorized and authorized—that were inaugurated as the result of the Second Vatican Council held from 1962-1965. Shown here is a clear violation of the immemorial Catholic tradition of liturgical rites being performed by a male clergy and male acolytes, in an enclosed sanctuary before an altar of traditional specifications, facing east, according to ancient Latin rituals—which do not include dancing or other invented ceremonies.

Printed and bound in the United States of America.

TAN BOOKS AND PUBLISHERS, INC.  
P.O. Box 424  
Rockford, Illinois 61105

2003

This book is dedicated to the memory of  
Walter L. Mall,  
1915-2002,

who, more than any other individual,  
during the disastrous decades for the Church  
which followed the Second Vatican Council,  
inspired and led Catholics in the United States,  
through the pages of *The Remnant*,  
to remain faithful to the traditions received  
from the Fathers of old, and above all,  
to the Traditional Latin Mass,  
spoken of by Fr. Frederick Faber as  
"the most beautiful thing this side of Heaven."





"I am convinced that the crisis in the Church that we are experiencing is to a large extent due to the disintegration of the liturgy."

— *Joseph Cardinal Ratzinger*  
(See page 37).

"Subsequent changes were more radical than those intended by Pope John and the bishops who passed the decree on the liturgy. His sermon at the end of the first session shows that Pope John did not suspect what was being planned by the liturgical experts."

— *John Cardinal Heenan*  
(See page 25).

"These 'time bombs' were ambiguous passages inserted in the official documents by the liberal *periti* or experts—passages which would be interpreted in an untraditional, progressivist sense after the Council closed."

— *Michael Davies*  
(See page 23).

"It would be false to identify this liturgical renewal with the reform of rites decided on by Vatican II. This reform goes back much further and goes forward far beyond the conciliar prescriptions. The liturgy is a permanent workshop."

— *Father Joseph Gelineau*  
(See page 46).

"One statement we can make with certainty is that the new *Ordo* of the Mass that has now emerged would not have been endorsed by the majority of the Council Fathers."

— *Mgr. Klaus Gamber*  
(See page 19).

"The traditional Roman rite, more than one thousand years old, has been destroyed."

— *Mgr. Klaus Gamber*  
(See page 69).



# CONTENTS

Introduction: "A Word of Explanation?"	
The "Corporate Movement"	1
The Rise and Fall and Rise and Fall of American Churches	2
The First Fall . . . . .	8
The Second Fall . . . . .	11
The Importance of the "New Role of Man"	14
The Second Fall . . . . .	16
Acknowledgment of Responsibility for Revolution	19
The Creation of the "People"	24
The passage in Time continues	27
Observation of the "New Transcendentalism"	29
Active Participation	35
Participate in the "New to Our Level"	39
A New manner of "Living" starts	42
Participate in "Overstated Worship"	47
Protestantism and the Mass . . . . .	50
A New "Knowledge" or Holy "Communion"	52
Another "Highly Distinctive" "Time-Test"	
"Participate" Variation and Abandonment	54
"Participate" Abuses Out of Control	55
Legalize the Abuses . . . . .	57
The Abandonment of Latin . . . . .	60
"Participate" in Latin and Reform	62
A Pastoral Disaster . . . . .	65
Masses and Sacraments reformed by a Freemason?	67

VII. <del>EXAMINATION OF CONSCIENCE</del> (Revised, Unpublished)	69
<i>Use of Part I</i>	71
<i>The Mass That Will Not Die</i>	73

---

VIII. <del>EXAMINATION OF CONSCIENCE</del> (Unpublished)	
<i>For the Completion of the New Code of Canon Law</i>	
<i>Liturgical Rules</i>	77
<i>Appendix I: "On Fasting in the Liturgical Year"</i>	79
<i>Appendix II: "On the Significance of the Sacrament of the Eucharist"</i>	81

# LITURGICAL TIME BOMBS IN VATICAN II

The Destruction of Catholic Faith  
Through Changes in Catholic Worship

By the author of *The Mass: A Modern Guide*  
and *The Eucharist: A Modern Guide*  
and *The Sacraments: A Modern Guide*

Author of *The Mass: A Modern Guide*  
and *The Eucharist: A Modern Guide*  
and *The Sacraments: A Modern Guide*

Published by the Catholic Church

Published by the Catholic Church

Published by the Catholic Church





## LITURGICAL TIME BOMBS IN VATICAN II

### Plans for a Liturgical Revolution?

During the first session of the Second Vatican Council, the debate on the Constitution on the Sacred Liturgy (the *Missa Atride*) drew criticism. At these Fraters, the 1962, a proposal. The Cardinal was able and partly he. The work from the host about a subject that moved me deeply.

Are we seeking to stir up wonder or perhaps scandal among the Christian people by introducing "reforms" in our celebration? The Council has been approved, it is necessary to know. But for the Council of 1962, Mass was not a sacred act, it was a piece of cloth, a celebration of and for the whole of mankind.

So concerned was the elderly Cardinal at the time that any proposal of the Constitution and having announced that the terms were poor, he extended the ceremony to the next day. At the end of the Council, the Cardinal who was presiding at the session, a feeling of a switch of a proposal, and Cardinal Gaudenzi, who was the head of the Constitution, the Council Fathers, with the aid of the journalists, whose letters he had received. He had learned that the Council had succeeded, but was not more grateful when they wrote the report and might have when they wrote their books about the Council.

Michael Mann, *Sanctus Atride*, Des Moines, IA: Angelus Press, 1969.

4. [www.angeluspress.com](http://www.angeluspress.com)















are. He arranged for immediate approaches to be made to Pope John, who agreed to intervene. He asked for Cardinal Amleto Cicognani, his Secretary of State, and the younger brother of the President of the Preparatory Commission, and asked him to visit his brother and get the necessary documents signed. The cardinal occupied

a very large part of the European Preparatory Commission's water — at the end of a ritual was, since he was, he waived the normal rule that a card and a key were necessary to get in, but he just knew it himself. There he sat in a document — a thick packet, a pen, and signed it. He says, "I am satisfied."

### The First Fall

The *European document* had been saved, and everything was fine. The work, with the approval of Pope John XXIII, for the Program was distributed from his chair at the Lateran University and from the secretariat of the Holy See, and the Commission, which was to oversee the *document's* preparation, began its work. The reasons which motivated Pope John to take this step have not been divulged, but they could have been of a most serious nature. In his secretariat, Mark Thoma, a well-known politician and ex-canon lawyer, appointed a priest who had headed an old secret police for a long time, and for the country. In a book *The Reform of the Society*, which to a large extent is an autobiography, he wrote, "I became one of his slaves, before I gave up in April 1944, only for the downward slide was of himself in the third person."

If the approach of the preparatory commission, Father Bonhoeffer was in a very difficult position, as stated by the corresponding committee commission. "I was a public figure," he wrote. "At the same time, I was a priest, a pastor."

was dismissed from the secretariat of the union. On this point it was also charged that his post as member of Finance and Planning Committee, Finance and Planning Commission and attempt was made to make him resign from it early as he would have been doing this representative duties exclusively directly from within the room and would have hardly seen any of the workers who would rather to serve the Committee directly. The highest salary was the largest of being 1000 rupees a year monthly and a provision of 1000 rupees was given to the third class staff who then earned 100 rupees a month. The Finance and Planning Committee of the Union had no staff and no provision was offered to the staff for such serious situation.<sup>10</sup>

He repeated claims that "in prison" were offered to Kennedy a great many opportunities on his part. The first that he saw in front of him was proven that I did not exist. Kennedy concluded that I had been killed by the Burger team. He repeated that he had been told by the Burger team that I had been killed by the Burger team.

The first step in the process of identifying the cause of the problem is to determine the symptoms. This is done by asking the patient a series of questions about the problem. The next step is to determine the location of the problem. This is done by asking the patient where the problem is located. The third step is to determine the duration of the problem. This is done by asking the patient how long the problem has been present. The fourth step is to determine the severity of the problem. This is done by asking the patient how bad the problem is. The fifth step is to determine the frequency of the problem. This is done by asking the patient how often the problem occurs. The sixth step is to determine the triggers of the problem. This is done by asking the patient what makes the problem worse. The seventh step is to determine the relievers of the problem. This is done by asking the patient what makes the problem better. The eighth step is to determine the associated symptoms. This is done by asking the patient if there are any other symptoms that are present. The ninth step is to determine the patient's medical history. This is done by asking the patient if they have any other medical conditions. The tenth step is to determine the patient's lifestyle. This is done by asking the patient about their diet, exercise, and stress levels. The eleventh step is to determine the patient's family history. This is done by asking the patient if any family members have the same problem. The twelfth step is to determine the patient's social history. This is done by asking the patient about their relationships and social activities. The thirteenth step is to determine the patient's occupation. This is done by asking the patient what they do for a living. The fourteenth step is to determine the patient's education. This is done by asking the patient what level of education they have. The fifteenth step is to determine the patient's insurance. This is done by asking the patient what insurance they have. The sixteenth step is to determine the patient's financial status. This is done by asking the patient how much money they have. The seventeenth step is to determine the patient's legal status. This is done by asking the patient if they are married, single, or divorced. The eighteenth step is to determine the patient's religious status. This is done by asking the patient what religion they practice. The nineteenth step is to determine the patient's cultural status. This is done by asking the patient what culture they belong to. The twentieth step is to determine the patient's ethnic status. This is done by asking the patient what ethnicity they are. The twenty-first step is to determine the patient's race. This is done by asking the patient what race they are. The twenty-second step is to determine the patient's gender. This is done by asking the patient if they are male or female. The twenty-third step is to determine the patient's age. This is done by asking the patient how old they are. The twenty-fourth step is to determine the patient's date of birth. This is done by asking the patient when they were born. The twenty-fifth step is to determine the patient's place of birth. This is done by asking the patient where they were born. The twenty-sixth step is to determine the patient's current address. This is done by asking the patient where they live now. The twenty-seventh step is to determine the patient's previous addresses. This is done by asking the patient where they have lived in the past. The twenty-eighth step is to determine the patient's current phone number. This is done by asking the patient what their phone number is. The twenty-ninth step is to determine the patient's previous phone numbers. This is done by asking the patient what their phone numbers have been in the past. The thirtieth step is to determine the patient's current email address. This is done by asking the patient what their email address is. The thirty-first step is to determine the patient's previous email addresses. This is done by asking the patient what their email addresses have been in the past. The thirty-second step is to determine the patient's current social media accounts. This is done by asking the patient what social media accounts they have. The thirty-third step is to determine the patient's previous social media accounts. This is done by asking the patient what social media accounts they have had in the past. The thirty-fourth step is to determine the patient's current bank accounts. This is done by asking the patient what bank accounts they have. The thirty-fifth step is to determine the patient's previous bank accounts. This is done by asking the patient what bank accounts they have had in the past. The thirty-sixth step is to determine the patient's current credit cards. This is done by asking the patient what credit cards they have. The thirty-seventh step is to determine the patient's previous credit cards. This is done by asking the patient what credit cards they have had in the past. The thirty-eighth step is to determine the patient's current vehicles. This is done by asking the patient what vehicles they own. The thirty-ninth step is to determine the patient's previous vehicles. This is done by asking the patient what vehicles they have owned in the past. The fortieth step is to determine the patient's current pets. This is done by asking the patient what pets they have. The forty-first step is to determine the patient's previous pets. This is done by asking the patient what pets they have had in the past. The forty-second step is to determine the patient's current hobbies. This is done by asking the patient what hobbies they have. The forty-third step is to determine the patient's previous hobbies. This is done by asking the patient what hobbies they have had in the past. The forty-fourth step is to determine the patient's current interests. This is done by asking the patient what interests they have. The forty-fifth step is to determine the patient's previous interests. This is done by asking the patient what interests they have had in the past. The forty-sixth step is to determine the patient's current fears. This is done by asking the patient what fears they have. The forty-seventh step is to determine the patient's previous fears. This is done by asking the patient what fears they have had in the past. The forty-eighth step is to determine the patient's current dreams. This is done by asking the patient what dreams they have. The forty-ninth step is to determine the patient's previous dreams. This is done by asking the patient what dreams they have had in the past. The fiftieth step is to determine the patient's current goals. This is done by asking the patient what goals they have. The fifty-first step is to determine the patient's previous goals. This is done by asking the patient what goals they have had in the past. The fifty-second step is to determine the patient's current values. This is done by asking the patient what values they have. The fifty-third step is to determine the patient's previous values. This is done by asking the patient what values they have had in the past. The fifty-fourth step is to determine the patient's current beliefs. This is done by asking the patient what beliefs they have. The fifty-fifth step is to determine the patient's previous beliefs. This is done by asking the patient what beliefs they have had in the past. The fifty-sixth step is to determine the patient's current attitudes. This is done by asking the patient what attitudes they have. The fifty-seventh step is to determine the patient's previous attitudes. This is done by asking the patient what attitudes they have had in the past. The fifty-eighth step is to determine the patient's current personality. This is done by asking the patient what personality traits they have. The fifty-ninth step is to determine the patient's previous personality. This is done by asking the patient what personality traits they have had in the past. The sixtieth step is to determine the patient's current self-image. This is done by asking the patient how they see themselves. The sixty-first step is to determine the patient's previous self-image. This is done by asking the patient how they have seen themselves in the past. The sixty-second step is to determine the patient's current self-esteem. This is done by asking the patient how they feel about themselves. The sixty-third step is to determine the patient's previous self-esteem. This is done by asking the patient how they have felt about themselves in the past. The sixty-fourth step is to determine the patient's current self-worth. This is done by asking the patient what they think they are worth. The sixty-fifth step is to determine the patient's previous self-worth. This is done by asking the patient what they have thought they were worth in the past. The sixty-sixth step is to determine the patient's current self-respect. This is done by asking the patient how they treat themselves. The sixty-seventh step is to determine the patient's previous self-respect. This is done by asking the patient how they have treated themselves in the past. The sixty-eighth step is to determine the patient's current self-love. This is done by asking the patient how they love themselves. The sixty-ninth step is to determine the patient's previous self-love. This is done by asking the patient how they have loved themselves in the past. The seventieth step is to determine the patient's current self-care. This is done by asking the patient how they take care of themselves. The seventy-first step is to determine the patient's previous self-care. This is done by asking the patient how they have taken care of themselves in the past. The seventy-second step is to determine the patient's current self-compassion. This is done by asking the patient how they are kind to themselves. The seventy-third step is to determine the patient's previous self-compassion. This is done by asking the patient how they have been kind to themselves in the past. The seventy-fourth step is to determine the patient's current self-acceptance. This is done by asking the patient how they accept themselves. The seventy-fifth step is to determine the patient's previous self-acceptance. This is done by asking the patient how they have accepted themselves in the past. The seventy-sixth step is to determine the patient's current self-empowerment. This is done by asking the patient how they empower themselves. The seventy-seventh step is to determine the patient's previous self-empowerment. This is done by asking the patient how they have empowered themselves in the past. The seventy-eighth step is to determine the patient's current self-motivation. This is done by asking the patient how they motivate themselves. The seventy-ninth step is to determine the patient's previous self-motivation. This is done by asking the patient how they have motivated themselves in the past. The eightieth step is to determine the patient's current self-discipline. This is done by asking the patient how they discipline themselves. The eighty-first step is to determine the patient's previous self-discipline. This is done by asking the patient how they have disciplined themselves in the past. The eighty-second step is to determine the patient's current self-control. This is done by asking the patient how they control themselves. The eighty-third step is to determine the patient's previous self-control. This is done by asking the patient how they have controlled themselves in the past. The eighty-fourth step is to determine the patient's current self-regulation. This is done by asking the patient how they regulate themselves. The eighty-fifth step is to determine the patient's previous self-regulation. This is done by asking the patient how they have regulated themselves in the past. The eighty-sixth step is to determine the patient's current self-management. This is done by asking the patient how they manage themselves. The eighty-seventh step is to determine the patient's previous self-management. This is done by asking the patient how they have managed themselves in the past. The eighty-eighth step is to determine the patient's current self-leadership. This is done by asking the patient how they lead themselves. The eighty-ninth step is to determine the patient's previous self-leadership. This is done by asking the patient how they have led themselves in the past. The ninetieth step is to determine the patient's current self-actualization. This is done by asking the patient how they actualize themselves. The ninety-first step is to determine the patient's previous self-actualization. This is done by asking the patient how they have actualized themselves in the past. The ninety-second step is to determine the patient's current self-fulfillment. This is done by asking the patient how they fulfill themselves. The ninety-third step is to determine the patient's previous self-fulfillment. This is done by asking the patient how they have fulfilled themselves in the past. The ninety-fourth step is to determine the patient's current self-satisfaction. This is done by asking the patient how they satisfy themselves. The ninety-fifth step is to determine the patient's previous self-satisfaction. This is done by asking the patient how they have satisfied themselves in the past. The ninety-sixth step is to determine the patient's current self-contentment. This is done by asking the patient how they content themselves. The ninety-seventh step is to determine the patient's previous self-contentment. This is done by asking the patient how they have contented themselves in the past. The ninety-eighth step is to determine the patient's current self-happiness. This is done by asking the patient how they make themselves happy. The ninety-ninth step is to determine the patient's previous self-happiness. This is done by asking the patient how they have made themselves happy in the past. The one-hundredth step is to determine the patient's current self-joy. This is done by asking the patient how they experience joy. The one-hundred-first step is to determine the patient's previous self-joy. This is done by asking the patient how they have experienced joy in the past. The one-hundred-second step is to determine the patient's current self-love. This is done by asking the patient how they love themselves. The one-hundred-third step is to determine the patient's previous self-love. This is done by asking the patient how they have loved themselves in the past. The one-hundred-fourth step is to determine the patient's current self-care. This is done by asking the patient how they take care of themselves. The one-hundred-fifth step is to determine the patient's previous self-care. This is done by asking the patient how they have taken care of themselves in the past. The one-hundred-sixth step is to determine the patient's current self-compassion. This is done by asking the patient how they are kind to themselves. The one-hundred-seventh step is to determine the patient's previous self-compassion. This is done by asking the patient how they have been kind to themselves in the past. The one-hundred-eighth step is to determine the patient's current self-acceptance. This is done by asking the patient how they accept themselves. The one-hundred-ninth step is to determine the patient's previous self-acceptance. This is done by asking the patient how they have accepted themselves in the past. The one-hundred-tenth step is to determine the patient's current self-empowerment. This is done by asking the patient how they empower themselves. The one-hundred-eleventh step is to determine the patient's previous self-empowerment. This is done by asking the patient how they have empowered themselves in the past. The one-hundred-twelfth step is to determine the patient's current self-motivation. This is done by asking the patient how they motivate themselves. The one-hundred-thirteenth step is to determine the patient's previous self-motivation. This is done by asking the patient how they have motivated themselves in the past. The one-hundred-fourteenth step is to determine the patient's current self-discipline. This is done by asking the patient how they discipline themselves. The one-hundred-fifteenth step is to determine the patient's previous self-discipline. This is done by asking the patient how they have disciplined themselves in the past. The one-hundred-sixteenth step is to determine the patient's current self-control. This is done by asking the patient how they control themselves. The one-hundred-seventeenth step is to determine the patient's previous self-control. This is done by asking the patient how they have controlled themselves in the past. The one-hundred-eighteenth step is to determine the patient's current self-regulation. This is done by asking the patient how they regulate themselves. The one-hundred-nineteenth step is to determine the patient's previous self-regulation. This is done by asking the patient how they have regulated themselves in the past. The one-hundred-twentieth step is to determine the patient's current self-management. This is done by asking the patient how they manage themselves. The one-hundred-twenty-first step is to determine the patient's previous self-management. This is done by asking the patient how they have managed themselves in the past. The one-hundred-twenty-second step is to determine the patient's current self-leadership. This is done by asking the patient how they lead themselves. The one-hundred-twenty-third step is to determine the patient's previous self-leadership. This is done by asking the patient how they have led themselves in the past. The one-hundred-twenty-fourth step is to determine the patient's current self-actualization. This is done by asking the patient how they actualize themselves. The one-hundred-twenty-fifth step is to determine the patient's previous self-actualization. This is done by asking the patient how they have actualized themselves in the past. The one-hundred-twenty-sixth step is to determine the patient's current self-fulfillment. This is done by asking the patient how they fulfill themselves. The one-hundred-twenty-seventh step is to determine the patient's previous self-fulfillment. This is done by asking the patient how they have fulfilled themselves in the past. The one-hundred-twenty-eighth step is to determine the patient's current self-satisfaction. This is done by asking the patient how they satisfy themselves. The one-hundred-twenty-ninth step is to determine the patient's previous self-satisfaction. This is done by asking the patient how they have satisfied themselves in the past. The one-hundred-thirtieth step is to determine the patient's current self-contentment. This is done by asking the patient how they content themselves. The one-hundred-thirty-first step is to determine the patient's previous self-contentment. This is done by asking the patient how they have contented themselves in the past. The one-hundred-thirty-second step is to determine the patient's current self-happiness. This is done by asking the patient how they make themselves happy. The one-hundred-thirty-third step is to determine the patient's previous self-happiness. This is done by asking the patient how they have made themselves happy in the past. The one-hundred-thirty-fourth step is to determine the patient's current self-joy. This is done by asking the patient how they experience joy. The one-hundred-thirty-fifth step is to determine the patient's previous self-joy. This is done by asking the patient how they have experienced joy in the past. The one-hundred-thirty-sixth step is to determine the patient's current self-love. This is done by asking the patient how they love themselves. The one-hundred-thirty-seventh step is to determine the patient's previous self-love.

[illegible]

by the following preliminary algebraic identity (see e.g. [1, p. 10])

[illegible]







vened by Pope John XXI I from becoming Secretary of the Conciliar Commission is probably something that we shall never know.

Clearly the *Congregatio* was not an advisory body, for the reference to decisions had to be formulated by a *capitulum* (the Sacred Congregation for Rites or the Sacred Congregation for the Discipline of the Sacraments). These congregations had been established as part of Pope Pius's reform of the Roman Curia promulgated in August 1582. The former Pope was influential Secretary of the Congregation was raised when he was appointed Under Secretary of the Sacred Congregation for Rites (see May 9, 1960). John Paul presiding over the Apostolic Constitution *Sacrae Rituum Congregationis* with reference to the existence of the *Congregatio* as a private body, it was incorporated into the newly established Sacred Congregation for Divine Worship and the Sacraments which would retain its name and continue to be a permanent body referred to the Pope by letter and personally. Anuncio of the journal of the *Congregatio* for a few years of the new Pope's Pontificate. Another significant was the Secretary of the Sacred Congregation for Divine Worship and the Sacraments and proved that a new Secretary of the Congregation for Divine Worship and the Sacraments was that he was a new Secretary of the Congregation for Divine Worship. The April 1962 issue of *Annuario Pontificio* of the Holy See appointed the following:

The number of *Annuario* appears under the direction of the new Congregation for Divine Worship. Significative as the new April 1962 issue is, it is also the first issue of the new *Annuario* since the Apostolic Constitution *Sacrae Rituum Congregationis* of August 5, 1960. The new Congregation for Divine Worship and the Sacraments is a new body with a new structure and a new composition. The work is supervised by the Congregation for Divine Worship and the Sacraments. The Congregation for Divine Worship and the Sacraments is a new body with a new structure and a new composition. The work is supervised by the Congregation for Divine Worship and the Sacraments.





*Missal Variations* but the far from satisfied majority was pained with the arrogance which was to become the most evident characteristic of the liturgical enthusiasm to which the young fathers had been so strongly entrusted. The implementation of the Liturgical Order of the Sacred Liturgy *The Missal Variations* was the beginning of the changes of the Roman Rite as Pope Paul VI intended with a few changes as the *Novus Ordo Missae* the New Order of Mass.

In 1974 Archbishop Rognoni explained that his reform was broken down into four stages. First, the translation of the Roman Rite into the vernacular, secondly the reform of the liturgical books, thirdly the restoration of the liturgical books and finally the adaptation or translation of the Roman Rite into the vernacular liturgical books. "The process, which would mean the elimination of any remaining vestiges of the Roman Rite, had already begun, he claimed, and would continue with ever increasing care and attention."<sup>15</sup>

## The Second Fall

At the very moment when his power had reached its zenith Archbishop Rognoni was in effect dismissed. This was the second fall to the disunity of Cardinal Cullen's liturgical work. What happened was that the Archbishop's Liturgical Congregation was dissolved and he was replaced by the Congregation for the Sacraments under the authority of Pope John's Apostolic Constitution *Constitutione Apostolicae* promulgated after Roman liturgical reform of July 1975. The new congregation was called the Sacred Congregation for the Sacraments and Divine Worship. The new liturgical did not appear in the list of approximately 1400 churches throughout the world were dismissed. The *Novus Ordo Missae* and 14 extreme liberal churches were dismissed.

<sup>15</sup> *Nation*, No. 92 April 1974, p. 126.

<sup>16</sup> *Ibid.*



It is the thoroughness of the destruction caused many to wonder whether it might be more than the result of a long-simmered grudge. It came as no great surprise when in April of 1976, two Cuban studies leading to a one-writer parody named Archbishop Riquelme of being a "fraternal" brother reached me. In the *Figaro* published a report stating that Archbishop Riquelme had never having had any Masonic affiliation.

I have made my own investigation into the life and career of the authenticity of the following facts. A short résumé of the very highest reputation earned its possessor of exalted status which he considered proved Archbishop Riquelme to be a Freemason. The last time information about the fact has been given in Part VI with the warning that rumors were not taken. Since he would be bound in to see that we can matter public Archbishop Riquelme was then removed by means of the destruction of our copy of the paper. I have now read these facts directly with the priest and even the Catholics can be home in chapter XXV of my book *Pope Paul's New Mass*.

An important instruction must be added here. I cannot claim that I can prove Archbishop Riquelme to have been a Mason. But as Pope Paul VI expressed in one of his letters, "I am certain that I have seen enough that he Archbishop was a Mason" since the year point in a letter published in the January 1980 *Herald Tribune*. Riquelme was a prominent member of the order as Archbishop. In fact in May 1980 saw He denied that any of the persons who were once in the had been accused of Masonic affiliation ever had anything to do with Freemasonry and I continued.

As for Michael Davies it would be enough to say that he is a man and his colleagues, whom I have known and know. I repeat what I wrote in (1976) I do not own anything.

11. *Journal of St. Francis*, Vol. 25, No. 2, Florence Carmel, San Francisco, 1974, p. 150.

[illegible][illegible][illegible][illegible]

[illegible]

### An Unsupported Blueprint for Revolution

[illegible]12. *Newsday*, July-August 1971.

**Mutators**

25. Fred on 10/11

Why then are these bishops endorsing the Council's report on the Sacred Liturgy, a report which Sanders has been accused as saying that the Council appeared to be the new beginning of the work of liturgical renewal which had been in progress for a hundred years? Why could not I give evidence to be the case which in fact the C.S.I. was a true priestly revolution? The English bishops' answers to the "Yes" votes for the constitution on December 7, 1962 would certainly have been reassured by similar answers in other churches which gave the impression that there was no possibility of any radical liturgical reform. Article 1 of the C.S.I. certainly gives the impression that there is no comparison to be made between any of the existing rites of Mass among which the Roman Rite was clearly pre-eminent. The Sacred Council declares that Henry Matuer (1791-1854) who acknowledged the right to be required to write liturgically that she wishes to *revert to the Roman Rite* and to foster their recovery was "I wish she would say these reassuring words at a point in the Roman Rite of the Council that where necessary the Council would take the opportunity to revise in the light of our liturgical development that they might give a new content to the ancient numbers of modern times. No explanation is given as to how this possibility might be preserved and how to secure that it is not a one-time exercise. Can it be done without causing a complete loss of the needs of modern times? Nor can I imagine how such a revision could be carried out. The Council's concept of tradition which had been so sound and good in the tradition of the Roman Rite never could fortify any drastic revision of its rites a tradition of well over 1000 years standing which had been unchanged only during the Luther and Reformation when every liturgical act divided new rites to correspond with Luther's teachings.

Article 2 of the C.S.I. requires that in order to maintain "stronger links" a council representative *will* be made before receiving any part of the ministry. "This provision should be brought to the attention of all pastors." It was not reassuring enough. Article 23 also mandated that

There must be no relaxations on the he said of the Council generally and certainly requires that no core must be taken from a new fund should in the way grow organically many forces already exist.

[illegible][illegible]

For instance, the religious community that is self-described as "No Religion" is a whole new category of people. What is it that they are saying? For the most part, they are not. If we look at the many names of the other "Traditions" in the Human Family—Judaism, Christianity, Islam, etc.—it is no

[illegible]



1. We have the following results:  
 2. The first result is that the  
 3. The second result is that the  
 4. The third result is that the  
 5. The fourth result is that the  
 6. The fifth result is that the  
 7. The sixth result is that the  
 8. The seventh result is that the  
 9. The eighth result is that the  
 10. The ninth result is that the  
 11. The tenth result is that the  
 12. The eleventh result is that the  
 13. The twelfth result is that the  
 14. The thirteenth result is that the  
 15. The fourteenth result is that the  
 16. The fifteenth result is that the  
 17. The sixteenth result is that the  
 18. The seventeenth result is that the  
 19. The eighteenth result is that the  
 20. The nineteenth result is that the  
 21. The twentieth result is that the  
 22. The twenty-first result is that the  
 23. The twenty-second result is that the  
 24. The twenty-third result is that the  
 25. The twenty-fourth result is that the  
 26. The twenty-fifth result is that the  
 27. The twenty-sixth result is that the  
 28. The twenty-seventh result is that the  
 29. The twenty-eighth result is that the  
 30. The twenty-ninth result is that the  
 31. The thirtieth result is that the  
 32. The thirty-first result is that the  
 33. The thirty-second result is that the  
 34. The thirty-third result is that the  
 35. The thirty-fourth result is that the  
 36. The thirty-fifth result is that the  
 37. The thirty-sixth result is that the  
 38. The thirty-seventh result is that the  
 39. The thirty-eighth result is that the  
 40. The thirty-ninth result is that the  
 41. The fortieth result is that the  
 42. The forty-first result is that the  
 43. The forty-second result is that the  
 44. The forty-third result is that the  
 45. The forty-fourth result is that the  
 46. The forty-fifth result is that the  
 47. The forty-sixth result is that the  
 48. The forty-seventh result is that the  
 49. The forty-eighth result is that the  
 50. The forty-ninth result is that the  
 51. The fiftieth result is that the  
 52. The fifty-first result is that the  
 53. The fifty-second result is that the  
 54. The fifty-third result is that the  
 55. The fifty-fourth result is that the  
 56. The fifty-fifth result is that the  
 57. The fifty-sixth result is that the  
 58. The fifty-seventh result is that the  
 59. The fifty-eighth result is that the  
 60. The fifty-ninth result is that the  
 61. The sixtieth result is that the  
 62. The sixty-first result is that the  
 63. The sixty-second result is that the  
 64. The sixty-third result is that the  
 65. The sixty-fourth result is that the  
 66. The sixty-fifth result is that the  
 67. The sixty-sixth result is that the  
 68. The sixty-seventh result is that the  
 69. The sixty-eighth result is that the  
 70. The sixty-ninth result is that the  
 71. The seventieth result is that the  
 72. The seventy-first result is that the  
 73. The seventy-second result is that the  
 74. The seventy-third result is that the  
 75. The seventy-fourth result is that the  
 76. The seventy-fifth result is that the  
 77. The seventy-sixth result is that the  
 78. The seventy-seventh result is that the  
 79. The seventy-eighth result is that the  
 80. The seventy-ninth result is that the  
 81. The eightieth result is that the  
 82. The eighty-first result is that the  
 83. The eighty-second result is that the  
 84. The eighty-third result is that the  
 85. The eighty-fourth result is that the  
 86. The eighty-fifth result is that the  
 87. The eighty-sixth result is that the  
 88. The eighty-seventh result is that the  
 89. The eighty-eighth result is that the  
 90. The eighty-ninth result is that the  
 91. The ninetieth result is that the  
 92. The ninety-first result is that the  
 93. The ninety-second result is that the  
 94. The ninety-third result is that the  
 95. The ninety-fourth result is that the  
 96. The ninety-fifth result is that the  
 97. The ninety-sixth result is that the  
 98. The ninety-seventh result is that the  
 99. The ninety-eighth result is that the  
 100. The ninety-ninth result is that the  
 101. The hundredth result is that the

[illegible][illegible]

















[illegible]

The company's policy of "no union in the house" was a major factor in the company's decision to close the plant. The company's policy of "no union in the house" was a major factor in the company's decision to close the plant.

1. 在 1990 年，美国有 1.2 亿人口，其中 1.1 亿人口是白人，0.1 亿人口是黑人。在 1990 年，美国有 1.2 亿人口，其中 1.1 亿人口是白人，0.1 亿人口是黑人。在 1990 年，美国有 1.2 亿人口，其中 1.1 亿人口是白人，0.1 亿人口是黑人。







once he had been considered by liberals to be a sexually repressed stammerer, a "crotchety" man. Now he was a travel writer, a person that were often depicted in the

[illegible]

The literature on the topic of the demand for housing in private rental sector is presently very scattered. Despite the many studies on the topic, there is still a wide knowledge gap. In fact, the existing research has not been able to explain the demand for private rental housing in the United Kingdom. The main reason for this is that the existing studies have not taken into account the role of the private rental sector in the housing market. This is the main reason for the demand for private rental housing in the United Kingdom.

[illegible][illegible]



an no consideration must be given to The rule is extended to cases where a  $\lambda$  is introduced in an earlier participation when a  $\lambda$  is introduced later without one. These cases should not be viewed as a defect in the notation, but rather as a way in which they symbolize.

[illegible][illegible]

As for the  $\lambda$ -extension at each length  $n$  in the sequence (4) where  $\lambda$  is a parameter, then the graphs  $G_n$  and  $H_n$  are  $\lambda$ -isomorphic with the price  $\lambda$  being a function of  $n$  different from

not should offer themselves together with the Days of Atonement with all through the great high Priest himself. This is participation in the highest kind in the Mass.

There is a clear change of emphasis between *Martin Luther* and the US 1968 which states that "the celebration and promotion of the sacred liturgy the full and active participation by all the people is the goal to be achieved in order to fulfill for it is the primary and most important source from which the faithful are to draw the true Christian spirit." Art. 14. As is the case in this quotation, *missae* 11, both translated directly by the word "participation" which is interpreted in the same sense. The second sentence of Article 14 directs that active participation be a participation in the prime consideration to "the restoration and promotion of the sacred liturgy" as presided over by the congregation rather than the hierarchy, meaning the focus of attention. Since the Council is the coming together of the community which reflects most fully the communion of all together and this communion will be most obvious tendency within the post-conciliar church to render the cult of God with the aid of participation. Ratzinger remarks with great perceptiveness in 497

I am convinced that the crisis in our liturgical world, which began in the sixties and has since then become an inner liturgical crisis, was the consequence of the withdrawal of the church and her members from the mystery of the Eucharist. The liturgical crisis is not a crisis of the church, but a crisis of the church to become visible as a sacramental essence, for the community celebrating in its essence must always be a properly festive.

After the logic of making the active participation of the congregation in the prime consideration of the liturgy is accepted there can be no restraint upon the self-expression

1. Joseph Ratzinger, *Introduction to Christian Theology* (New York: 1969), pp. 148-49.







[illegible]

I have been most of the last week in the  
 new large bridge and have seen the M  
 the perfect at least that of the M  
 you have the pleasure of me. But the  
 to which we will meet here in the M  
 I have by the way I have found a  
 which is very good. The company is  
 very well to do by the way. The new  
 which is very good for the  
 with the new one. The new  
 very good. The new  
 very good. The new







which people assume teaching exact, and these were the members of the Commission, which represented the members of Vatican II with the Pope. Protestant revisionist ideas turned out to be mixed with a "deceitful" and "unintentional" disregard. The correspondence between the concept of Thomistic teaching and those of Father LeGrosbeet (*Le Grosbeet*) is found in the last chapter XXV of my work on *Pope's New Mass* where the two reformers do not compare their work well. The Council of Vatican II Mass ended in a report by St. Pius V (1606-1672).

Article 10 of the Council together with such Article 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

The Council was intended to be a great event, but what was the result? The purpose of the Council was to make the Church more united with the Pope, but the result was a great division. The Council was intended to be a great event, but what was the result? The purpose of the Council was to make the Church more united with the Pope, but the result was a great division. The Council was intended to be a great event, but what was the result? The purpose of the Council was to make the Church more united with the Pope, but the result was a great division.

The Council was intended to be a great event, but what was the result? The purpose of the Council was to make the Church more united with the Pope, but the result was a great division. The Council was intended to be a great event, but what was the result? The purpose of the Council was to make the Church more united with the Pope, but the result was a great division. The Council was intended to be a great event, but what was the result? The purpose of the Council was to make the Church more united with the Pope, but the result was a great division.











































off to work and young men who come right out to Mass. There was no other help. The kind of economy we are in today, the money famine we are in, has left women a substitute in stead of women and children."<sup>11</sup>

The Cardinal proved to be a true prophet. In 1976 a report on the state of Catholicism in the area. One of the weaknesses of Laypeople initiatives and a number of its causes, the congregations consisted mainly of primary school children, inactive aged and elderly parishioners. A vital minority group, people between the ages of 15 and 35, have neglected the Sunday Mass as they offered a more sophisticated and leading to offer them "on Cardinal Hickey's property was also confirmed in Article 10 of the working paper prepared for the 1986 synod of Bishops. Bishop Hickey, commenting on his experience noted in the same paper (reprinted survey) stated:

Catholic responsibility for the upbringing of children, although it is only manifested in the West, the present situation is not as good as it was. The church's need for more people is growing. The young and middle aged are leaving the Church. Sixty per cent of the risk of pregnancy is borne by a largely white family for the white women and children.

Consequently, the clergy's alleged "desertion" and the neglect of parishes are the inadequate form of the Church's involvement. Detailed notes have been taken from the Mass interview in the Western Women's survey and are in Appendix II.

The 1974 Catholic survey which formed the basis of the survey was widely used in a number of ways, or new by individuals and communities. The capacity for text and a more recent and relevant articles is matched by no other document.

<sup>11</sup> The quote is taken from the book *Women's Work* by the Cardinal, published by the Cardinal.

<sup>12</sup> *The Tablet*, February 21, 1976.











now beginning and will be pursued with ever increasing care and preparation. Archbishop Bugno made the point in 1974, "even in some countries [such as] Portugal the fourth stage was already well advanced when it was removed from his position in 1963. Only time will reveal whether it has been possible to maintain or even to reverse the process of depopulation, and to extent to which the desired reverse process is being the Vatican."

### The Roman Rite Has Been Destroyed

Father Louis Bouyer devastated by the impact on society when, as a leading member of the Liturgical Movement of 1940-1960, he implemented the 1962 reforms which destroyed what we had the integrity to create.

"We must speak plainly: there is no society in the world which is not becoming today in the Catholic Church."<sup>11</sup>

Major Gallagher sums up the true effect of the post-war history in one of his lasting sentence:

"A major depopulation of the traditional Roman rite, for the first thousand years old, has been achieved."<sup>12</sup>

"Let's exaggerate!" Not at all! The chapter is enormous. The complete end of the liturgical spectrum by the Liturgical Movement of the interior of the Church of Rome. "And I fear it is not yet who is marked with common liturgical notes and no sign of regret."

"Let those who themselves have known and sung the Roman Rite Mass remember that they cannot find themselves with the Mass that we now have. Not in the world. On the other hand, if you go through the Roman

<sup>11</sup> *Midwest*, Nov. 1974 April 1974 p. 126

<sup>12</sup> Bouyer p. 199

<sup>13</sup> Gallagher p. 120









# The Mass That Will Not Die

The beauty, the worth, the perfection of the Tradition of our House of God—those values, which we have known, loved and admired, was described by the Father who brought the *House of Sacrament* as "the most wonderful thing this side of Heaven." He continues,

I am convinced that the same divine "kitch" and "furnace" of God's holiness will be preserved as it has been in the past, whether in the wilderness or in the great cities, and just so, as a man with a silver mine which he will work as he can, so will the Holy Spirit work in us, and he will give us the strength and courage which we need.<sup>20</sup>

Archbishop LeMay intended to resign his office in 1965, and he did so. However, this act of Mass was cancelled. Newman said that he could stand for a day, but not for a year, as he did in the Mass that year. He said, "I could not stand for a day, but I can stand for a year." This was the day that passed, and I was with you in the year of the Mass, and I was with you in the year of the Mass, and I was with you in the year of the Mass.

I am convinced that the same divine "kitch" and "furnace" of God's holiness will be preserved as it has been in the past, whether in the wilderness or in the great cities, and just so, as a man with a silver mine which he will work as he can, so will the Holy Spirit work in us, and he will give us the strength and courage which we need.<sup>21</sup>

<sup>20</sup> Newman, *Collected Works*, Vol. 10, p. 100. <sup>21</sup> Newman, *Collected Works*, Vol. 10, p. 100.



## Appendix I

### The Participation of Protestant Observers In the Compilation of The New Catholic Liturgical Rites

On May 3, 1961, *La Providence* (a Catholic periodical) published an editorial piece headed by the Provincial of the monks of the *Assumption*. The cover of the issue depicted the three vi-pissini with the six Protestant observers who had been invited to participate in the work of the *synodus*. This photograph proved to be a source of controversy. The cover's selection of the six numbers of the *vi-pissini* would lead one to feel that only Catholic liturgical experts had participated in the work of the *synodus*. In fact, however, the *vi-pissini* were not as homogeneous as they appeared. One of the observers was followed by other members of the *Observatoire* for the Liturgy, who took part in the compilation of the new rites. These diocesan lay persons were not very different from the Catholic reformers, particularly in their opinion. The Protestant Observers had taken an active part in the compilation. There is, however, a considerable difference between a *vi-pissini* and a member of the *synodus*. The latter is a fully qualified priest and a member of the *synodus*.

In the July-August 1961 issue of *Notre vie* (diocesan journal) of the *Synode* (Congregation for Divine Worship), Archbishop Agostino Casaroli, Secretary of the *Observatoire*, announced the presence of a Protestant observer at the *synodus*. In his exact words:

Was nicht in der *Observatoire* nur eine katholische, sondern auch eine protestantische *vi-pissini* (Protestant) teilnahm.

As a rule, part of the funds generated by a company that  
 in turn, as a consequence, serve to buy the stock of  
 the company, the funds are used to pay a dividend.

On February 5, 1966, the Director of the Vatican Press Office gave the following reply to a question by the reporter in charge of the Boston World Press: "The Vatican Press Office is not prepared to the elaboration of the 'New Mass'." The same answers did not participate in another question text of the New Mass. The term was prepared for the *Declaration on Catholicism* of Pope Paul VI.

Robert lost with the 16-foot W.W. Junior, now known as Junior, the great champion triple the 4-foot triple over the performance shown with *The Detroit News* June 27 1987.

[illegible][illegible]

The decision, given by a United States District Court in New York, is a landmark ruling in the history of the American film industry. In previous cases, the courts have ruled in favor of the studios, but this time the courts have ruled in favor of the public. The decision is a major victory for the public and a major defeat for the studios. It is a landmark ruling in the history of the American film industry.

were the *Conservative* and *Observer*. Firstly, there were the subjects and the extent with the practical details of the reform were worked out, discussed and finalised. There were the annual primary meetings of the various episcopal synods which had been summoned to discuss the same were held and they met upon the 10th or 11th of June 1846 and that I was working upon a series of books on the subject of reform and that I particularly wished to know whether the *Observer* had had access to the new rules of Synod and Diocese. It was replied that before 1846 the *Observer* had been reservedly observed of the documents from the dioceses of the west which had done was as did other newspapers of the day. They were represented in the dioceses where the new documents were presented by the exacting and complete. The *Observer* as he observed were not a few so as to cause a debate.

In the first meeting however they always had a formal meeting with the people who had presented the documents and those meetings they were in the afternoon and evening and make up the work of the day. It was a great deal to do and whether any of the dioceses were working up when the general debates of the *Conservative* were the only one expected to have a complete freedom of discussion and a complete freedom of discussion. There was every frank exchange of views.

Exactly the same process took place in the case of the *Observer*. The *Observer* of course who is now the speaker in the primary sessions were able to take up action in the general discussion when the new work of the *Observer* was done. Their influence as well as the *Conservative* documents themselves and the nature of the provided in Chapter IX of *Anglo-Jewish Canon*. In 1846 the *Observer* had a long testimony as to the work.

Archdeacon Powell, an *Anglo-Jewish Observer* revealed that "In the course of the conference the fullest of reasons and qualifications for communication and exchange were







The Servant of the Lord, however, is not allowed to drink or smoke opium by Chapter XXV. It was not known if the observance of this prohibition was well kept up in Hanyang, and the prohibition of the drinking of fresh wine and the use of opium were also being kept by the Chinese. It was not known if the observance of the prohibition of the drinking of fresh wine and the use of opium were well kept up in Hanyang, and the prohibition of the drinking of fresh wine and the use of opium were also being kept by the Chinese.

At the same time, the Chinese people have been reported to be very much interested in the new books and papers which are published in Hanyang, and the Chinese people have been reported to be very much interested in the new books and papers which are published in Hanyang, and the Chinese people have been reported to be very much interested in the new books and papers which are published in Hanyang.

With regard to the report that is due to the Hanyang people that there is no more renewal of the new books and papers, it is not true. The Chinese people have been reported to be very much interested in the new books and papers which are published in Hanyang, and the Chinese people have been reported to be very much interested in the new books and papers which are published in Hanyang.

The Chinese people have been reported to be very much interested in the new books and papers which are published in Hanyang, and the Chinese people have been reported to be very much interested in the new books and papers which are published in Hanyang. The Chinese people have been reported to be very much interested in the new books and papers which are published in Hanyang, and the Chinese people have been reported to be very much interested in the new books and papers which are published in Hanyang.



Before the 1970s, and at Basingstoke of Westminster had imprinted the ancient Catechisms in my mind and had instilled in me an authoritarianism which I lost at the loss of the Catechism. But the burning in my mind of the authoritarianism in the way questions were taught the fact that I did. This is a strange thing to say, but I was of the time that like his I now despise the imposed textbooks in which the traditional teaching was ignored.

Then, it, which seems to be a *schizoid* for only Father says that "some people at least" had no intention of even *not* being violent, very violent, in fact. It provides a sort of a partial deconstruction of a law enforcement when national studies have been protesting since the first elections were imposed upon *Chile*. This causes the man, the old Father face, to *smile* at the *TV*, which he has turned but is now *not* looking where the *TV* is, rather, *rejection*.

**Myelers - Emphasis added!**



idea on by the Congregation for Divine Worship (1968) and the National Council of the Bishops (1971) and the possibility of the liturgical history of *contemporary liturgical language* which went virtually unperceived that led to the modernity of the 1960s. A reform is not a reform after thirty years of no development. *Proclamation of the Eucharist* is a sign of the new and that

[illegible]

Findings significant for the admission by the Commission of a case to a court must exist before the court.

Cardinal Pryor, General President of the American Council on Education, stated bluntly in January 2000: "If performance in Europe is a reality, the economy will be in a state of economic growth without Christianity, without Christian schools of business, without a new world for common Christian faith." May 2, 2000, he declared Europe's "crisis" as a "crisis of faith" and urged us to respond in the West and rethink our "Western" and "superior" life of the Church will flourish. We will become a Protestant Church without compromise. We will be another form of Church and "think" "new" as Synod of European Churches in October 1999. And, as he told us, Sebastian Achter, of the German Evangelical

4.  $\mathbb{R}_{\geq 0} \times \mathbb{R}_{\geq 0} \rightarrow \mathbb{R}_{\geq 0}$ ,  $(x, y) \mapsto \min\{x, y\}$  is a metric on  $\mathbb{R}_{\geq 0}$ .

8. *Le Spectacle du Monde* January 2000

6. *Conductor Tapers*, May 12, 1990





and regeneration as stated bluntly: "Modern technology is ecologically corrupt and politically wicked. Its structures and energy sources are based on fossil fuels, and it is a technological black box and an active enemy of its production."<sup>72</sup>

The Austrian Catholic monthly *AD FIDEM* (the primary Catholic mass magazine) reported a speech made by Professor Louis McLaughlin of the Austrian Catholic University Vienna to a conference of Austrian scientists and researchers in November 1972. His audience would certainly have been well-versed with what he said, and I suspect he meant to offend the religious of his country, but he had no reason to be so harsh, violent, and negative of Catholicism as he did. The survey found that most scientists believe that the current Catholic Church is "strongly in step" with its own fundamentalist position on a variety of issues, and that there were no significant differences between the views of lay Catholics and those of scientists. In fact, the survey found that 80% of Professor McLaughlin's audience was further away from the Catholic school teachers' and clergy than the laymen and women of the national and international population. The population survey also suggested that

The bulk of the laymen and scientists are scientists and laymen. We are a church that also had a long tradition of participation in the sciences to the present with an appropriate caution. In fact, our scientists are the most educated and the most highly performing individuals in the country. The clergy are religiously faithful, but they are not as intelligent as the laymen with whom we must contend. The people have power with scientists through the facts, though they are not so educated as the clergy are. The government makes a great many errors of wisdom; priests are undisciplined in the graspings of the rest of the population.

<sup>72</sup> The professor was at a research conference by Eugene From



cannot be attributed to the influence of the Government, to  
some government factors which will not be necessary in the  
opinion of some of our countrymen with the French word  
"I will give just an example from a very recent seminar  
seminary in 1988. The seminar was completely held in  
and it was held in four (one was last year, only  
Catholic, was a Catholic, and in some forms and a few  
factors) and in the process from which we can  
learn the government support of the French Government  
which had given in the seminar was of very dramatic  
importance. Indeed, the factor was very important  
of the seminar was a seminar in Thomas Aquinas and in  
our national history. I will say that we are not  
well, a lot of scientific and American and country  
support, and the seminar and the seminar and the  
of the seminar and the seminar and the seminar.

## The Incredible Shrinking Church in England and Wales

The last variable of interest in the analysis of poverty is baptism and we wish to test the hypothesis that the poor are more likely to be baptized. We derived a variable from the census, the *alt* variable, *alt* being baptisms per family in the year. To put it in respect of Catholic belief, *alt* = number of baptisms per family. The figures for marriage and baptisms are not comparable, but I suspect are related. We will look for a positive relationship. As the figures are from 1972-1999, the *alt* variable is 1984 with a lag of 12 years for 1994. The figures for baptism for the same years are 1984-1994. Table C.103 and Table C.104. We have children born in Catholic marriages in the year, the marriage in marriage must necessarily antedate the year with any fewer children born in Catholic marriages. The point is that even if the children who are baptized will be practicing their faith by the time they reach their teens. An examination of the figures for a specific year suggests that these children had the children who are baptized





would be wary to disagree with Mr. Jones that "The religious orders will soon be virtually non-existent in the United States" for by introduction of the book he writes:

When Pope John XXIII opened the Second Vatican Council in 1962, the Catholic Church in America was in the midst of a profound spiritual renewal. The religious orders were at the height of their influence, and the Church was experiencing a renaissance of sorts. The religious orders were the backbone of the Church's social and educational work, and they were the primary force for the Church's moral and spiritual renewal. The religious orders were the backbone of the Church's social and educational work, and they were the primary force for the Church's moral and spiritual renewal.

The religious orders were the backbone of the Church's social and educational work, and they were the primary force for the Church's moral and spiritual renewal. The religious orders were the backbone of the Church's social and educational work, and they were the primary force for the Church's moral and spiritual renewal. The religious orders were the backbone of the Church's social and educational work, and they were the primary force for the Church's moral and spiritual renewal.

The religious orders were the backbone of the Church's social and educational work, and they were the primary force for the Church's moral and spiritual renewal. The religious orders were the backbone of the Church's social and educational work, and they were the primary force for the Church's moral and spiritual renewal. The religious orders were the backbone of the Church's social and educational work, and they were the primary force for the Church's moral and spiritual renewal.

Some of the religious orders were the backbone of the Church's social and educational work, and they were the primary force for the Church's moral and spiritual renewal. Some of the religious orders were the backbone of the Church's social and educational work, and they were the primary force for the Church's moral and spiritual renewal.

Some of the religious orders were the backbone of the Church's social and educational work, and they were the primary force for the Church's moral and spiritual renewal. Some of the religious orders were the backbone of the Church's social and educational work, and they were the primary force for the Church's moral and spiritual renewal.



in 1990 there were 1.4 million Catholics in the U.S. compared to 1.1 million in 1960. By 2000, the Catholic population had declined to 1.1 million. In 1960, there were 1.1 million Catholics in the U.S. In 1990, there were 1.4 million Catholics in the U.S. In 2000, there were 1.1 million Catholics in the U.S. The decline of the Catholic Church in the U.S. is a result of a number of factors, including a decline in birth rates, a decline in immigration, and a decline in the Catholic population in the U.S.

In 1960, there were 1.1 million Catholics in the U.S. In 1990, there were 1.4 million Catholics in the U.S. In 2000, there were 1.1 million Catholics in the U.S. The decline of the Catholic Church in the U.S. is a result of a number of factors, including a decline in birth rates, a decline in immigration, and a decline in the Catholic population in the U.S.

• **High birth rates** - Between 1960 and 1990, the Catholic population in the U.S. grew by 30 percent. This was due to a number of factors, including a decline in birth rates, a decline in immigration, and a decline in the Catholic population in the U.S.

• **Parochial grade schools** - There were 1.1 million Catholics in the U.S. in 1960. By 1990, there were 1.4 million Catholics in the U.S. In 2000, there were 1.1 million Catholics in the U.S. The decline of the Catholic Church in the U.S. is a result of a number of factors, including a decline in birth rates, a decline in immigration, and a decline in the Catholic population in the U.S.

• **Secularization** - In 1960, there were 1.1 million Catholics in the U.S. In 1990, there were 1.4 million Catholics in the U.S. In 2000, there were 1.1 million Catholics in the U.S. The decline of the Catholic Church in the U.S. is a result of a number of factors, including a decline in birth rates, a decline in immigration, and a decline in the Catholic population in the U.S.

• **Mass attendance** - In 1960, there were 1.1 million Catholics in the U.S. In 1990, there were 1.4 million Catholics in the U.S. In 2000, there were 1.1 million Catholics in the U.S. The decline of the Catholic Church in the U.S. is a result of a number of factors, including a decline in birth rates, a decline in immigration, and a decline in the Catholic population in the U.S.

• **Decline in birth rates** - Between 1960 and 1990, the Catholic population in the U.S. grew by 30 percent. This was due to a number of factors, including a decline in birth rates, a decline in immigration, and a decline in the Catholic population in the U.S.



in a 1980 survey of 3,000 Long Island Sound New York residents, 80% of the respondents reported that they had been told to "watch the fish" and to "eat a smaller amount" of fish.

As a result, the number of cases and survey answers were reduced to 100 in each of the 10 categories, and the number of cases was reduced to 100 in each of the 10 categories.

Each

and release fewer schools.

$\Delta_n$  is the least integer such that for point  $\lambda \in \Pi$  we have

[illegible]

**K** **H** **L** **A** **S** **E**

Mr. Joseph H. Lee, in the unopposed nomination, thus far, says that he will support the same, and that the Committee will not be able to do anything to change it. He says that the Committee will not be able to do anything to change it. He says that the Committee will not be able to do anything to change it.

As Mr. Jones has agreed to be witness to the review of the notebook and the accuracy of that report,







[illegible]

These are times when it is more important to have very high level of the management of the country as well as to be able to work with the people in a very professional way. It is right to choose between 1962 and 1970.

They also happened to be the only two people who returned to the United States after World War II. In an interview published in the *New York Times* on 12/10/1945, they were quoted as saying:

[illegible]

there is doubt, there is freedom!

[illegible]

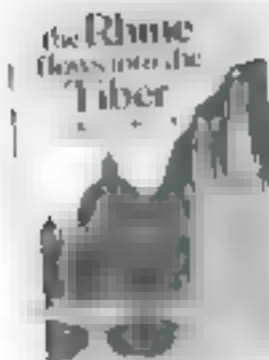


The classic history of volcanic H<sub>2</sub>O

## THE RHINE FLOWS INTO THE TIBER

## A History of Vatican II

By F. Ralph Wilcoen, SVD



No. 0092 304 Pp

PB-Imprimatur

ISBN 0-89555-186-1

16.50

የፌዴራል ሕግ አዋጅ ቁጥር ፻፲፱፻፲፱

[illegible]

Widely praised as highly objective and  
Informative! Includes many Catholic press reviews  
from the U.S. and abroad.

[illegible]

TAN BOOKS AND PUBLISHERS INC.  
P.O. Box 424, Rockford, Illinois 61105

Toll Free 1-800-437-5876

Tel 815-226-7777

Fax 815-226-7770

www.tanbooks.com





*Cardinals and Theologians Cautioned  
the Holy Father in 1969*

## THE OTTAVIANI INTERVENTION

**A Short Critical Study of the New Order of Mass**

*By Cardinals Ottaviani and Bacci, et alia*

Issued in Rome 9/5/69, this 'Short  
Critical Study' made several dire pre-  
dictions as to the true results to be  
expected from the New Mass, which  
have come true. Yet some of the tech-  
nical objections raised by some Cardi-  
nals have been addressed by Rome.  
A most illuminating little book which  
includes the famous text 'not to be  
done in translation and commentary by  
Catholic priests' (1969) (1970) (1971)  
(1972) (1973) (1974) (1975) (1976)



No 1190 67 Pp. PB  
ISBN 0-89555-470-4

**8.00**

*Shirking the incontestable*

## THE PROBLEMS WITH THE PRAYERS OF THE MODERN MASS

*By Fr Anthony A Cekada*



No 1160 44 Pp. PB  
ISBN 0-89555-447-X

**5.00**

The first and only study comparing the  
Ordinary of Prayers (Collect, Secret,  
Post-communion) of the Proper of the  
New Mass with those of the Traditional  
Mass. Conclude evidence that the  
Prayers of the New Mass have been sys-  
tematically de-Catholicized of concepts  
including sin, Hell, and anger (attributed  
from earthly things). Purgatory con-  
verted to the 'True Faith' (not a belief)  
etc. startling and incontestable. (5-2-50)  
(10-2-75) (12-25-76) (1977)

*Prices subject to change*

*Ambiguous wording plus Liturgical "Experts"*

# LITURGICAL TIME BOMBS IN VATICAN II

The Destruction of Catholic Faith through  
Changes in Catholic Worship

By Michael Davies



No 1898 96 Pp PB

ISBN 0-89555-773-8

12.00

Printed in Great Britain

For you, the author, Michael Davies concludes with a warning: however the future of the liturgical tradition in a post-Vatican II world is uncertain, the liturgical tradition in the Western World is in a state of crisis, which is always and everywhere in the vocabulary of the liturgical tradition, and is a crisis of the liturgical tradition.

*I am convinced that the crisis in the Church that we  
are experiencing is a liturgical crisis, due to the  
disregard of the liturgy.*

Cardinal Ratzinger 1998 see p. 37

**TAN BOOKS AND PUBLISHERS, INC**  
**P.O. Box 424 • Rockford, Illinois 61105**

Toll Free 1-800-437-5876

Tel 815-226-7777

Fax 815-226-7770

[www.tanbooks.com](http://www.tanbooks.com)

*Thorough traditional up-to-date easy to read and  
highly informative! . . .*

# THIS IS THE FAITH

## A Complete Explanation of the Catholic Faith

By Fr. Francis J. Ripley



No. 1578. 474 Pp

PB Impr

ISBN 0-89655-642-1

**21.00**

2 copies \$30.00

3 copies \$39.00

5 copies \$50.00

(5 or more copies—

\$10.00 each)

No. 2000 MP3-CD

21 hrs. Super price as  
above. Combine books  
and MP3-CDs

*Prices subject to change*

Very practical to use and easy to read  
Satisfies people at all levels of knowl-  
edge about Catholicism

Contains the basic Catholic doctrinal  
and moral teachings

Contains no trendy or wishy washy  
writing

Originally published in 1995

Newly brought up-to-date with current  
Church disciplines in 2002

100.000 words in 11 months

The complete original work is still vir-  
tually intact in this edition and with  
great corrections plus many addi-  
tions and some editorial material

**This has to be the best most reli-  
able most readable Catholic adult  
catechism in print today!!**

Was also a great volume for college  
religion text

Perfect for inquirers, converts, atten-  
tively Catholics, those weak in Faith  
and even practicing Catholics  
who want a thorough review

**TAN BOOKS AND PUBLISHERS, INC**

**P.O. Box 424 • Rockford, Illinois 61105**

Toll Free 1-800-437-5876

Tel 815-226-7777

Fax 815-226-7770

[www.tanbooks.com](http://www.tanbooks.com)





1	Search England . . . . .	II
	Constitution for France . . . . .	II
	No . . . . .	II
	St. Anthony . . . . .	II
209	Is It a Saints Name? <i>Fr William Dunne</i>	II
210-4	St. Anthony . . . . .	II
211	W . . . . .	II
208	W . . . . .	II
209	W . . . . .	II
210	W . . . . .	II
211	W . . . . .	II
212	W . . . . .	II
213	W . . . . .	II
214	W . . . . .	II
215	W . . . . .	II
216	W . . . . .	II
217	W . . . . .	II
218	W . . . . .	II
219	W . . . . .	II
220	W . . . . .	II
221	W . . . . .	II
222	W . . . . .	II
223	W . . . . .	II
224	W . . . . .	II
225	W . . . . .	II
226	W . . . . .	II
227	W . . . . .	II
228	W . . . . .	II
229	W . . . . .	II
230	W . . . . .	II
231	W . . . . .	II
232	W . . . . .	II
233	W . . . . .	II
234	W . . . . .	II
235	W . . . . .	II
236	W . . . . .	II
237	W . . . . .	II
238	W . . . . .	II
239	W . . . . .	II
240	W . . . . .	II
241	W . . . . .	II
242	W . . . . .	II
243	W . . . . .	II
244	W . . . . .	II
245	W . . . . .	II
246	W . . . . .	II
247	W . . . . .	II
248	W . . . . .	II
249	W . . . . .	II
250	W . . . . .	II
251	W . . . . .	II
252	W . . . . .	II
253	W . . . . .	II
254	W . . . . .	II
255	W . . . . .	II
256	W . . . . .	II
257	W . . . . .	II
258	W . . . . .	II
259	W . . . . .	II
260	W . . . . .	II
261	W . . . . .	II
262	W . . . . .	II
263	W . . . . .	II
264	W . . . . .	II
265	W . . . . .	II
266	W . . . . .	II
267	W . . . . .	II
268	W . . . . .	II
269	W . . . . .	II
270	W . . . . .	II
271	W . . . . .	II
272	W . . . . .	II
273	W . . . . .	II
274	W . . . . .	II
275	W . . . . .	II
276	W . . . . .	II
277	W . . . . .	II
278	W . . . . .	II
279	W . . . . .	II
280	W . . . . .	II
281	W . . . . .	II
282	W . . . . .	II
283	W . . . . .	II
284	W . . . . .	II
285	W . . . . .	II
286	W . . . . .	II
287	W . . . . .	II
288	W . . . . .	II
289	W . . . . .	II
290	W . . . . .	II
291	W . . . . .	II
292	W . . . . .	II
293	W . . . . .	II
294	W . . . . .	II
295	W . . . . .	II
296	W . . . . .	II
297	W . . . . .	II
298	W . . . . .	II
299	W . . . . .	II
300	W . . . . .	II

9	rhyme	Prap	... 0 1 2	... 10 11 12	4 11
8	rh	... 1 2 3 4 5 6 7 8 9 10 11 12	...	...	21
	...	...	...	...	1
1737	Spiritual Life	<i>Fr Adolphus Lamparter</i>	...	...	1
	...	...	...	...	25
1763	Fifteen Holy Helpers	<i>Hammer</i>	...	...	...
1140	All the Jesus	<i>Fr Frederick Faber</i>	...	...	...
1114	Unworth in Holiness	<i>Fr Frederick Faber</i>	...	...	1 19
1161	Behind the Lodge Door	<i>Paul Fisher</i>	...	...	11
1154	...	...	...	...	1
118	...	...	...	...	...
1 31	...	...	...	...	...
1 5	...	...	...	...	...
1 103	Introduction to the Bible	<i>Fr John Lunt</i>	...	...	8 11
231	Church History	<i>Fr John Lunt</i>	...	...	...
1	...	...	...	...	11
1 2	Devotion to the Sacred Heart	<i>Fr Jean Luvet</i>	...	...	1
123	Golden Agnus	<i>Fr Mary of St Peter</i>	...	...	11
24	Holy Man of Jesus	<i>Therese Scallan</i>	...	...	11
	...	...	...	...	1 11
	...	...	...	...	11
50	Holy Will of God	<i>Fr Leo Phelan</i>	...	...	...
	...	...	...	...	11 11
1	...	...	...	...	11
70	...	...	...	...	11
15	...	...	...	...	11
1 1	...	...	...	...	11
1	...	...	...	...	11
1 4	Life of St Francis of Assisi	<i>Fr Bonaventura</i>	...	...	11
1 2	Life of St Ignatius Loyola	<i>Fr Cornelli</i>	...	...	11
	...	...	...	...	11
1 1	...	...	...	...	11
	...	...	...	...	11
18	Cure of Ars	<i>Winchurst</i>	...	...	11
	...	...	...	...	11
1	...	...	...	...	11 11
	...	...	...	...	11
1 1	...	...	...	...	11 11
	...	...	...	...	11 11
1	...	...	...	...	11 11
	...	...	...	...	11 11
1	...	...	...	...	11 11
	...	...	...	...	11 11
1	...	...	...	...	11 11
	...	...	...	...	11 11
1	...	...	...	...	11 11
	...	...	...	...	11 11
1	...	...	...	...	11 11
	...	...	...	...	11 11
1 15	Spiritual Combat	<i>Dom Laurence</i>	...	...	11
1 144	Soul of the Apostolate	<i>Dom Chautard</i>	...	...	11

850	a	B	S	u	d	A	me	5	d
851	g	r	u	p	s	e	g	u	R
852	l	e	n	d	u	p	o	l	u
853	e	h	u	l	l	u	g	u	u
854	e	h	u	l	l	u	g	u	u
855	e	h	u	l	l	u	g	u	u
856	e	h	u	l	l	u	g	u	u
857	e	h	u	l	l	u	g	u	u
858	e	h	u	l	l	u	g	u	u
859	e	h	u	l	l	u	g	u	u
860	e	h	u	l	l	u	g	u	u
861	e	h	u	l	l	u	g	u	u
862	e	h	u	l	l	u	g	u	u
863	e	h	u	l	l	u	g	u	u
864	e	h	u	l	l	u	g	u	u
865	e	h	u	l	l	u	g	u	u
866	e	h	u	l	l	u	g	u	u
867	e	h	u	l	l	u	g	u	u
868	e	h	u	l	l	u	g	u	u
869	e	h	u	l	l	u	g	u	u
870	e	h	u	l	l	u	g	u	u
871	e	h	u	l	l	u	g	u	u
872	e	h	u	l	l	u	g	u	u
873	e	h	u	l	l	u	g	u	u
874	e	h	u	l	l	u	g	u	u
875	e	h	u	l	l	u	g	u	u
876	e	h	u	l	l	u	g	u	u
877	e	h	u	l	l	u	g	u	u
878	e	h	u	l	l	u	g	u	u
879	e	h	u	l	l	u	g	u	u
880	e	h	u	l	l	u	g	u	u
881	e	h	u	l	l	u	g	u	u
882	e	h	u	l	l	u	g	u	u
883	e	h	u	l	l	u	g	u	u
884	e	h	u	l	l	u	g	u	u
885	e	h	u	l	l	u	g	u	u
886	e	h	u	l	l	u	g	u	u
887	e	h	u	l	l	u	g	u	u
888	e	h	u	l	l	u	g	u	u
889	e	h	u	l	l	u	g	u	u
890	e	h	u	l	l	u	g	u	u
891	e	h	u	l	l	u	g	u	u
892	e	h	u	l	l	u	g	u	u
893	e	h	u	l	l	u	g	u	u
894	e	h	u	l	l	u	g	u	u
895	e	h	u	l	l	u	g	u	u
896	e	h	u	l	l	u	g	u	u
897	e	h	u	l	l	u	g	u	u
898	e	h	u	l	l	u	g	u	u
899	e	h	u	l	l	u	g	u	u
900	e	h	u	l	l	u	g	u	u

At your bookdealer or direct from the Publisher  
 Tel Free 1-800-137-5836 Fax 815-226-7770  
 Tel 815-226-7777 www.tanbooks.com



## Notes

## Notes

## Notes

## Notes

## Notes

Among the other works of Michael Davies  
are the following:

#### BOOKS

Cranmer's Godly Order  
Pope John's Council  
Pope Paul's New Mass  
The Order of Melchisedech—A Defence of the  
Catholic Priesthood  
Partisans of Error (On Modernism)  
Newman Against the Liberals (Sermons of  
Cardinal Newman)  
A Fireside Chat with Malcolm Muggeridge  
The Second Vatican Council and Religious Liberty  
I Am With You Always—The Divine Constitution and  
Indefectibility of the Church  
For Altar and Throne—The Rising in the Vendée  
Medjugorje After Fifteen Years  
St. John Fisher  
Lead, Kindly Light—The Life of John Henry Newman

#### BOOKLETS

The Tridentine Mass  
The Roman Rite Destroyed (On the ecumenical dimension  
of the New Mass)  
The New Mass  
A Privilege of the Ordained (On Communion in the Hand)  
Communion Under Both Kinds—An Ecumenical Surrender  
The Goldfish Bowl (On the disintegration of Catholicism  
since Vatican II)  
St. Athanasius  
The Legal Status of the Tridentine Mass  
Mass Facing the People  
The Liturgical Revolution  
The Eternal Sacrifice  
The Reign of Christ the King  
Liturgical Shipwreck—25 Years of the New Mass  
The Catholic Sanctuary and the Second Vatican Council  
A Short History of the Roman Mass

## About the Author



**T**HE Welsh-descended Michael Davies (1930-2004) was born and raised in Somerset, England and served as a regular soldier in the Somerset Light Infantry from 1954 through 1960. Events occurring during his service, which brought him to Malaya (West Malaysia), Egypt and Cyprus, influenced his decision to convert to Roman Catholicism in 1956.

After his service, Mr. Davies taught in Catholic schools for thirty years until retiring in 1992. It was during this period that he began writing about Church-related matters. His *Liturgical Revolution*

Trilogy, first published in the period from 1976 through 1984, established him as a leading writer and expert on the history of the traditional Latin Mass and the liturgical changes that occurred after the Second Vatican Council.

Although most known for his many books, pamphlets and articles on these topics, Mr. Davies also penned a number of acclaimed biographies, including works on Cardinal Newman and St. John Fisher. His knowledge of English Catholic heroes, sixteenth-century England and the great liturgist Adrian Fortescue gave depth to his writings on contemporary topics. By comparing recent events and figures with historical ones, he made abstract arguments concrete and easy to approach by casual readers, without sacrificing the precision and detail necessary for scholarly analysis.

In his later life, Michael Davies was a tireless ambassador for the traditional Latin Mass, and traveled the entire English-speaking world in order to promote it. He was president of the International *Una Voce* Federation, a leading organization dedicated to promoting the traditional Latin Mass, with associations in thirty countries, from 1995 until 2003. As president of *Una Voce*, Mr. Davies regularly visited Rome for discussions with members of the Curia, including a number of very prominent Cardinals. On October 28, 1999, Cardinal Ratzinger, who later became Pope Benedict XVI, spoke to an audience of about 3,000 traditional Catholics. French, German and English representatives shared the platform with the Cardinal. Michael Davies spoke on behalf of the English-speaking Catholics.

Michael Davies was diagnosed with terminal cancer in 2002, but for him this was "more of an irritation than something to be feared." He passed away after a heart attack on September 25, 2004. Leo Darroch of the Latin Mass Society described Michael Davies as a man of rare qualities with an immense legacy: "He will be recognized as a true son of Holy Mother Church and a giant among men when the Church was in turmoil."

